# The European Harvest Field

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**FOR CHRISTIAN ONENESS AND EVANGELIZATION**

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# A POWERFUL PLEA FOR PRAYER FOR REVIVAL

By Dr. R. A. Torrey

"Wilt Thou not revive us again: that Thy people may rejoice in Thee?" *(Psa. 85:6.)*

"It is time for Thee, Lord, to work: for they have made void Thy Law" *(Psa. 119:126).*

One of the most insistent cries that goes up today from the heart of any one who loves the Lord Jesus Christ, and who is at the same time open-eyed as to the condition of affairs in the world today, is the cry of the Psalmist of old, "Wilt Thou not revive us again: that Thy people may rejoice in Thee?" The great need of the hour is revival—a true, God-sent revival; not a revival gotten up by man's machinery, but a revival sent down from God Himself in answer to the prayers of people who know and meet the conditions of prevailing prayer.

The condition of the churches throughout our own land and other lands today would be appalling if we did not believe in a God Who answers prayer—yes, if we did not know that God does answer prayer, and did not know from the Word of God itself and from the experience of the real Church throughout the centuries that God especially delights to answer prayer for revival.

As I travel from one end of this land to the other, and have opportunity to see for myself the condition of the churches; as I read the various religious periodicals of the various denominations; as I talk with men and women in positions of influence and power in the Church, my heart would be sick, yes nigh unto despair, if I did not know God and did not know that He answers prayer. The gross error that is being taught by many professedly orthodox ministers; the absence of the real, living Gospel from the preaching of many who do not preach error, but who are certainly not preaching the truth in its simplicity, in its fulness, and in the power of the Holy Spirit; the unconcern of apparently the great mass of the membership of our churches regarding the lost at home and abroad; the rapidly growing compromise with the world on the part of a very large proportion of the membership of our churches, the neglect of real prayer and the openly avowed disbelief in prayer on the part of not a few; the inactivity in real soul-winning work on the part of an overwhelming majority of the members of our evangelical churches today, cannot but fill any intelligent and properly instructed Christian with a sorrow that almost breaks the heart.

But while the state of the churches is bad enough, that of the outside world would, of course, be far more discouraging, disheartening and overwhelming if one did not believe in a God Who answers prayer. There is no time to go into details, nor do we need to, for the facts are well known, even though so many are deliberately shutting their eyes to them and loudly proclaiming their "optimism"—an optimism that has no basis in fact, but simply in the wishes of those who proclaim it. To mention only one of many things: Conditions in our universities, in our colleges, in our high schools and our grade schools, not merely the religious conditions, but the moral conditions, are terrible beyond expression. I could not put into print things that have come under my personal observation as to the slump, not only in the modesty, but in the moral decency, not only among our young men and boys, but among our young women and girls. These facts are brought to me wherever I go, East or West, North or South.

But shall we despair, or throw up our hands and say nothing can be done? No, not for one moment! God does answer prayer; that has been demonstrated time and time again, and time and time again throughout the centuries when conditions were in many ways as bad as they are today, or worse, God has heard prayer, and He is just the same today. I know that God answers prayer for revival—deep, thorough, widespread, miracle-working revival, as well as I know that I exist. When Mr. Alexander and I started around the world in December, 1901, there were five thousand people who had covenanted to pray for us every day. When we reached Australia, ten thousand took it up and prayed for us every day. When we reached England, forty thousand people had taken it up, AND GOD HEARD. All the way around the world wonders were wrought, not merely through us, but through a large number of others whom God raised up in answer to prayer, and I believe He will do like things, or far greater things, again.

Pray, **pray, PRAY!** Pray definitely; pray intensely; pray persistently; meet the conditions of prevailing prayer and **BE SURE YOU PRAY THROUGH.**

## A WORD ABOUT THE MAGAZINE

**Often we hear it said that there is no advertisement so good in the commercial field as a satisfied customer. This is quite true, we believe, and it holds good also in the case of the publisher and his endeavor to "advertise his goods," whether it be secular material or that which goes into a missionary magazine.**

**Our accounts show very little spent for the purpose of advertising "The Harvest-Field," nor do we swell our funds by accepting the advertisements of other publishers or firms. We have been led to restrict ourselves wholly to the work of printing only our missionary data and editorials, in order that our magazine may be unique in this respect. We do count a great deal on the aid of our readers to advertise this sheet. For the numerous friends who have so kindly sent in subscriptions for others, we are very grateful, and we also appreciate the kindness of those who have suggested names of friends whom they thought would be glad to receive sample copies of "The Harvest-Field."**

**We shall be glad, upon request, to mail a small slip for the convenient use of those who have not already given us names of Christian friends who might become interested in our work in the great "harvest-field" of Europe. Also, there is space for new subscriptions.**

**Will you not help us to make our magazine self-paying, in order that we need not tax our general fund? We believe you will be glad to co-operate with us in this respect, for it means so much to us in our endeavor to keep home-expenses down to the lowest possible minimum. Thank you!**

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Do you say that you have business gifts which are making you successful and therefore you ought not to leave? Would you send only business failures as missionaries?

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If all industrial employees did their work as the church works at missions how long before universal bankruptcy and starvation would stalk through the land?

# THE EUROPEAN HARVEST FIELD

**Succeeding The Russian Harvest Field**

**Devoted to Evangelization, Bible Distribution and Relief Work in Europe**

**Published monthly by the American-European Fellowship for Christian Oneness and Evangelization, 704 Schaff Bldg., 1505 Race Street, Philadelphia, Pa.**

**Pastor W. S. Hottel, Home Director ..... Editor**
**Norman J. Smith, General Secretary .....Associate Editor**

**TERMS OF SUBSCRIPTION**

**One dollar a year in advance. We kindly request Canadian and foreign subscribers to remit in U. S. money value, as we do not charge for extra postage—Please.**

**Send all money for the magazine to Edward A. Steele, 704 Schaff Building, 1505 Race Street, Philadelphia, Pa.**

**THINGS TO OBSERVE**

**1. All articles not otherwise credited are by the editor.**

**2. In case of change of address, notify us at once, and be sure to give both your old and new address. Always write name and address very plainly.**

**3. Please bear in mind that the magazine is not backed by any church organization or Christian Society, but is published as a medium to spread missionary information concerning Central and Eastern Europe. Christian friends subscribing for it help us to make it more nearly self-supporting and in this way help toward the work in general. Prompt renewal will greatly help the work.**

**4. We shall be thankful for the names and addresses of Christian friends, to whom we may send sample copies of the magazine. We thank you all for your sympathetic co-operation.**


## GENERAL INFORMATION

### TRAINING SCHOOLS

This particular phase of our Lord's service gives us no little joy as we read at this time the final reports of the School Year of the several Bible Institutes, in which we have a large interest, in Europe. While trials have at times almost overwhelmed, (for Satan seems to center his attacks upon these strongholds of faith) our Lord has proved His sufficiency throughout the year in meeting every material and spiritual need of students and staff

From Wernigerode we hear that the Lord has been pleased to give them an enlarged vision for the furtherance of their work. They hope to reach, through Bible Correspondence Courses, many hundreds of Christians in Russia and the Balkan States,—eager students of the Word of God, unable to enroll in a Bible Training Center by reason of lack of means. Also, they expect to expand their Bible-teaching ministry, D. V., by Conferences in cities and towns where there is such a dearth of the true teaching of God's Word. "We could make a program covering several years, were we to accept all the calls," they write us from Station, so aptly called "Light to the East."

At the Radost Bible School, which is entirely under the support and direction of the Christian Testimony to Jews, the work has grown so remarkably since the day of its inception, that it has become necessary to enlarge its quarters each year, until now, with its crowded dormitories, steps must be taken at once to erect another building. It is hoped too, that this School may also become a Conference and Evangelistic Center. It is within a few miles of Warsaw, with its second largest Jewish population in the world, and the opportunities for evangelistic work throughout this priest-ridden land of Poland are a great challenge to us to speedily spread the Gospel.

Besides the Hebrew Christians, this Institute is also turning out fine bright Christian workers of several other nationalities. As these young men and women, skilfully trained in a knowledge of the Word of God, go out on their evangelistic tours during their summer vacation, or as the graduates enter the service to which our Lord has commissioned them, they need our constant prayers. And so we beseech the members of the "Fellowship-family" to remember them before the Throne of Grace. Many of our readers have enjoyed a share in the financial responsibility we have in connection with the maintenance of these Schools, and we would take this opportunity to convey to them, on behalf of the students who have enjoyed the privileges of training, very hearty thanks.

### INTERESTING NEWS AND AN APPEAL

Zagreb, Novi Goljak 6, Jan. 31, 1927.

DEAR BROTHER:

I received your very kind letter, also the check. I am deeply grateful for your brotherly love to me. May the Lord graciously reward you for your goodness.

I gladly answer your questions. At the age of sixteen I entered a Franciscan Monastery; for I had been born and educated a Roman Catholic. After seven years of study I was ordained a priest, and remained there until my twenty-sixth year. Having seen much of hypocrisy I experienced many great disappointments. I finally went over to Protestantism, where I found more spiritual freedom. For a short time I lived with believers, but in my heart was not yet satisfied. I continued studying Ev. A. C. (Lutheran) Theology, was ordained a pastor and received an appointment in a church in Belgrade.

My heart was still unhappy. Then, on a Sunday, I heard the Word which shone like a ray into my heart: "Rejoice in the Lord alway, and again I say rejoice" *(Phil. 4:4)*. My dear wife was mightily drawn to the Lord also. In 1911, while visiting in a Christian Hostel, we yielded our lives entirely to the Lord. Soon after that we came in touch with the brethren, Mr. Broadbent, Mr. Warns and Mr. Wiles. Thus we had opportunity of learning the best and freest way, and have been kept in it by the Lord's grace.

I was busy as Pastor for six years, was in England four years during the war, and upon returning, helped with Y. M. C. A. work for two years. I also assisted for a time in a Methodist Mission, until the Lord opened the way for me to serve independently, which I have been doing for about two years.

It is my great sorrow that I have not yet seen definite conversions from the preaching of the Gospel here. I often feel that the time is short and there is no time to lose, and the command of the Lord must be carried out. The provision of necessities for my wife and three children requires time, in the giving of English lessons, while my community work is done on Sundays. Quite a circle is gathering on Sunday for the breaking of bread, and a number gather in the afternoon for Bible Study and prayer.

It came to me that I must get into touch with souls, and must visit them and converse with them about their Saviour. I am especially drawn to the Israelites, as the Gentiles seem to have abundant opportunities. There is a great need for Christian literature, and I wish that I could do something to meet this need, and also find helpers for this work.

Here and there in the country there are larger or smaller Christian groups, which have very little liberty, and become formal and hindered in their spiritual development. These need to be awakened and to experience a revival. The Jews seem more accessible, and there is a possibility that some of them may come to know the Lord through His infinite mercy and grace.

As one looks upon our country with its more than twelve million souls, the heart aches at the thought that there is no one here to show them the best and freest way. The little that is being done is ecclesiastical and denominational.

Under present conditions it takes about nine thousand dinars per month for necessities. I understand that you cannot promise any fixed sum, as you only have what the Lord sends in from time to time through hearts He has opened. This brings to my mind a plan I had suggested to Brother Troy, and I am taking the liberty of mentioning it to you also.

Our most difficult problem is that of lodging. Now is a favourable time to buy or to build a house. Four or five thousand dinars would make this possible. The whole sum would not be immediately necessary, but with half of it the bargain could be effected. If a brother could be found who would lend the sum at moderate interest, instead of paying rent, I could pay back the loan in monthly payments. The guarantee would be the house itself. If a flat or two could be let to others, it would give an income, and would allow me time for spiritual work. If for some years I could spend half of my time in teaching English, I could spend the other half in work for the Lord.

I am writing explicitly in order to show you our situation. The Lord knows all about it, and to Him who has graciously led and borne with me I commit this need for His mighty help and blessing. My dear wife joins me in sending you our sincere greetings and love in Christ.

A. S. JONKE.

# EDITORIAL

## THE SECRET OF TRUE SERVICE

"So then death worketh in us, but life in you" *(II Cor. 4:12)*.

The words of the saintly George Mueller on the secret of true service are pregnant with deep spiritual meaning. They are indeed worthy of our honest and sober consideration. To one who asked him the secret of his service he said: "There was a day when I died, utterly died"; and as he spake, he bent lower, until he almost touched the floor, "died to George Mueller, his opinions, preferences, tastes and will, died to the world, its approval or censure, died to the approval or blame even of my brethren and friends, and since then I have studied only to show myself approved unto God." Such a dying out to self and self-interest, to the approval or censure of the world, and to the approval or blame of our brethren in the Lord and our nearest friends, is, no doubt, the secret of the truest and greatest service for God. To be of the utmost service for God, we dare have no other aim, motive or purpose, than to please the Lord and to be approved of Him. This is, to be sure, a high spiritual standard, but we dare not lower it to please self nor anyone else. We need to die out to all that is of self and that belongs to it, if we would reach the plane of true service for the Lord. It will be most painful, we know, to die out to self and all that belongs to it, but we dare not mind the feeling of it, because it is needful to the enjoyment of larger blessing and greater usefulness. To the extent and measure that death works in us, will life work in others.

To the end that death to self may be accomplished in us we must welcome every providence that helps to bring it to pass, and we must never allow ourselves to blame any one for aught they do against us, but meekly bow to every occasion of humiliation and to every human provocation. We dare not allow ourselves to fret at being ignored by our best friends, neither at being refused even their sympathy and thoughtful consideration. These things are but the means to the deepest death to self. And they are the means of preparation for the highest and greatest possible spiritual service. To take a resentful and stubborn attitude toward them is to miss the blessing they are intended to bring.

It is well for us to always remember that we are identified with a rejected and crucified Lord and therefore are "delivered unto death for Jesus' sake" *(II Cor. 4:11)*. We are also in the school of Christ, and so are to learn by His grace, to make good in our lives, what His death means to us in a real practical sense, in order that His own life may be made manifest in and through us. This then is the route for the Lord's own to take, the route of a real death to self, if they would know the joy of true service for Him. Therefore, beloved, let us hold still before the Lord and let Him mold us into His own blessed will and pattern and thus prepare and fit us for the highest and truest possible service for Him here, and thus also prepare us for the greatest possible glory hereafter. Let us thoughtfully purpose to die to every trace of the self-life, yea, even to the things which humanly speaking seem innocent and harmless.

## A SENSE OF RESPONSIBILITY

"I must work the works of Him that sent me, while it is day: the night cometh, when no man can work" *(John 9:4)*.

The Lord Jesus labored under a sense of responsibility. He was Divinely compelled to labor and had only a limited measure of time in which to do His Divinely-appointed and ordained work. The knowledge and sense of this was the secret of all His activities and of His incessant labor. There was a "must" in His life. With Him the will of God the Father was supreme.

And furthermore, every soul was a challenge to Him, to His love and power. Every opportunity to help a soul into right relation with God, was to Him a Divine obligation. No man ever lived that labored so earnestly and untiringly for souls as did He. The Father's business was so heavily laid upon His heart that He was pressed to say, "I **must** be about My Father's business" *(Luke 2:49)*. "I **must** work the works of Him that sent Me". He knew and felt the tremendous task that was before Him, and He was constrained by the inward impulse of the Spirit of God urging Him on to do the works of God. And He saw the need of mankind as no one else ever saw it. His heart was full of compassion for the lost, the erring, the suffering and those under the blight and curse of sin. His heart continually yearned for them and went out after them. He journeyed long and weary miles to reach them and to help them. There was a gracious response in His heart to every human need. He never needed to look for work to do for God, He had more on hand than He could do. And the reason for it all was, that He had a vision of the need of mankind and a heart to respond to it.

It is to be observed that there is in the example of Christ a safeguard against self-pity, as well as a preventative against the danger of self-indulgence and sloth. An overwhelming sense of the need of others is a safeguard against self-pity, and a clear vision and understanding of the work that needs to be done and the limit of time to do it in is a preventative against the danger of self-indulgence and sloth. O, how we need this vision these days! And how much we need this spirit to grip our hearts for the millions that lie in utter darkness and have never had even one single chance to hear the good news of the love of God in Christ His only begotten Son. Yes, beloved, millions are dying without hope, without a ray of Gospel light, without a knowledge of the fact that Christ died to redeem lost souls, and the night cometh—What a dreadful night! The time is short, the task committed to us is great, Divine obligation and responsibility rests upon us and what we want to do must be done quickly.

Millions are famishing for want of temporal food in this great world of ours. Shall we feast and let them perish? Nay, if our hearts are possessed with Divine love, we will be drawn out to help them in their want. But worse than that, millions are famishing for want of the Bread of Life. A vast throng of earth's inhabitants are in darkness and the night of sin. Shall we hoard, live at ease and enjoy salvation all for ourselves? God forbid. We **must** work the works of Him that sent us. The call is loud and clear, the present opportunity brings solemn responsibility and we need to respond to the need of a dying world without a moment's delay. "Lift up your eyes and look on the fields", and, for the Lord's sake and the sake of lost souls for whom He died, pray the Lord of the harvest to thrust forth laborers and give of your means, liberally and abundantly so that the Gospel may speedily be brought to the millions still in darkness and under the power of Satan.

## GOD USES THINGS THAT ARE BROKEN

God uses most for His glory those people and things which are most perfectly broken. The sacrifices He accepts are broken and contrite hearts. It was the thorough breaking down of Jacob's natural strength at Peniel that got him where God could clothe him with spiritual power. It was by breaking the surface of the rock at Horeb by the stroke of Moses' rod, that it let out the cool waters to thirsty people.

It was when the three hundred elect soldiers under Gideon broke their pitchers, a type of breaking themselves, that the hidden lights shone forth to the consternation of their adversaries. It was when the poor widow broke the seal of the little pot of oil, and poured it forth, that God multiplied it to pay her debts and supply means of support.

It was when Esther risked her life and broke through the rigid etiquette of a heathen court that she obtained favor to rescue her people from death. It was when Jesus took the five loaves and broke them, the bread was multiplied in the very act of breaking, sufficient to feed five thousand. It was when Mary broke her beautiful alabaster box, rendering it henceforth useless, that the pent-up perfume filled the whole house. It was when Jesus allowed His precious body to be broken to pieces by thorns and nails and spear, that His inner life was poured out, like a crystal ocean for thirsty sinners to drink and live.

It is when a beautiful grain of corn is broken up in the earth by **death**, that its inner heart sprouts forth and bears hundreds of other grains. And thus on and on, through all history, and all

*(Continued on page 8.)*

OUR CREED: THE WHOLE BIBLE

# OUR PULPIT

A MONTHLY SERMON

OUR MOTTO: PREACH THE WORD

## THE NEED OF PATIENCE

BY THE EDITOR

"My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing" *(James 1:2-4)*.

We learn from this Scripture that patience is the last touch of perfection in Christian character. Patience is to be allowed to have her perfect work in order that we may be perfect and entire, wanting nothing. Every word of these Scriptures is full of deep significance.

The word "patience" from the original implies persevering endurance and continuance. We have an illustration of this given by the Lord Himself, when He speaks of the good soil, and says of the hearer represented thereby: "But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience" *(Luke 8:15)*. The good ground hearer is he who hears the Word and keeps it; i.e., obeys it; and who does so in spite of opposition, persecution or hindrance. He continues right on, patiently persevering in his obedience of the Word heard and received, bringing forth fruit with endurance or patience.

The word "perfect" means mature and complete, fully developed in all the attributes of Christian character. It implies being without blemish in its parts.

The word "entire" means that which has all its parts complete, wanting in no integral part. The word "entire" takes in the whole compass of Christian character. It is the same word Paul uses in writing to the Thessalonians, in his prayer for their sanctification, when he says, "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" *(I Thess. 5:23)*. The word "wholly" literally is "entire". Paul's prayer really is for the Thessalonians that they may be preserved entirely, body, soul and spirit unto the coming of the Lord Jesus Christ. Now James exhorts, saying, "Let patience have her perfect work," which means to let it have its full effect by showing the most perfect degree of endurance, so that it be allowed to work and effect its full fruition.

What the Apostle James had in mind is a rounded out, fully developed Christian character, and to this Christian character patience is the last touch. The scope and the sweep of this exhortation gives us to understand that the believer has great need of patience. Lack of patience in a Christian life means a great loss. It means a marred testimony. It also means a life that is crippled so far as its fullest usefulness is concerned. Many a Christian who otherwise appears like a beautiful Christian, and gives prospect of fruitfulness and great usefulness, is all the time hindered because of his impatience. He cannot stand up, he cannot hold out, and he cannot endure the trials and provocations of the way. He is often upset, peeved and disgruntled, and he quite frequently feels himself being hindered by someone; always being interfered with by someone; there is always someone standing in his way and obstructing him in the performance of his known duty. And therefore, because of the lack of patience, he is never accomplishing for the Lord what he feels and knows he should, on account of the hindrances by the way. It is evident therefore, that the believer is in great need of patience.

### First, we need patience in trial.

Several passages in this first chapter of James speak of trial and emphasize the need of endurance or patience under it. In verse 3 the Apostle says, "My brethren, count it all joy when ye fall into divers temptations," and again in verse 12 he says, "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him".

There are two separate and distinct meanings to the word "temptation." Sometimes it means testing by trial, and sometimes it means solicitation to evil. Testing or trial is often from God,—at least permitted by Him. The Bible says that "God did tempt Abraham" *(Gen. 22:1)*, that is, God tried Abraham. God proved Abraham's faith and obedience by making a testing demand upon him. When the Apostle says, "Count it all joy when ye fall into divers temptations," he does not mean to say, "Count it all joy when ye fall into divers solicitations to evil;" but "when ye fall into divers testings," "when ye fall into divers trials." The temptation which, if a man endures, brings blessing to him, is not solicitation to evil, but testing by trial.

Temptation or solicitation to evil comes from within. James says in this same chapter, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death" *(James 1:13-15)*. It is obvious from these words that the temptation that is a solicitation to evil comes from the sinful nature in man; it comes from the desires that reside in the flesh and the fleshly nature. Such a temptation does not come from God. It is evident therefore that the word "temptation" is used in a two-fold sense; namely, in the sense of trial and testing as well as in the sense of solicitation to evil.

Now the divine purpose in testing is to promote patience. Says the Apostle, "Knowing this, that the trying of your faith worketh patience". Patience is not received as a gift, like salvation, which is received by faith; but patience is something that has to be wrought into the life by trial. In the fifth chapter of Romans the Apostle says, "Tribulation worketh patience" *(Rom. 5:3)*. The word "patience" itself is derived from a root which means "suffering," and the word "tribulation" is from the Latin "tribulum" meaning a sharp threshing instrument or a flail. It is tribulation or a threshing flail that works patience. It is always true that we learn to suffer by suffering; and so beloved, you may go on your knees and sincerely and honestly pray God to give you patience, and I feel quite safe in saying that He will send—or at least permit you to have—a lot of tribulation.

"But I did not pray for that," you protest, "I have enough of that already." Well, but the Bible says it is tribulation that worketh patience, and if you want patience you have to get it in God's way. God's way of promoting patience in your life is by the method of trial and testing.

Patience may be looked upon as being transfigured sorrow—the ultimate result, the accomplishment, the fruition of suffering and sorrow. Someone has said, "You may not know how it is supposed a pearl is formed. A grain of sand, or some foreign substance, getting an entrance within the shell of an oyster, hurts its sensitive body, which, having no power to expel the cause of pain, covers it with a secretion, and by degrees rounds off all the sharp angles, molds it into a sphere, and finishes it with a polished surface. Thus it accepts the inevitable presence as part of its life, and when it dies, yields up, shaped and perfected, a precious gem, lovely with the tints of the skies, a jewel whose worth is far beyond the pain that gave it existence.

"God often introduces into human lives some element of discomfort, unrest, suffering—a thorn in the flesh which cannot be plucked out; a burden which must be borne; a daily cross not to be laid down. Some souls thus dealt with chafe against the trial, they contend with it till their sensibilities are lacerated by its cruel edges, and their hearts become morbid and bitter. They make its presence one long, perpetual pain and poison. Others recognize the trial as Heaven-sent, and therefore not to be escaped, accept it—not with joy, indeed—but with meekness; and though it press hard and sharply, they wear it with a sweet patience that, day by day, enables them to carry it more easily. It even becomes the source of an inward development, the growth of a grace, which, at the last, proves to be the crowning attribute of their character—the special quality, which, rounded out to perfect symmetry, reflects the beauty of Heaven."

I repeat, beloved, that patience is transfigured sorrow, the ultimate fruit of trial and suffering, and it is wrought in your life

by your learning to bear the trials and the testings, the sorrows and the sufferings that God, in His providence and mercy, permits to come to you.

**Second, we need patience to suffer, being wronged.**

The Apostle Peter speaks a good deal of this kind of suffering. In the second chapter of his first Epistle we have these words: "For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully" *(I Peter 2:19)*. The suffering of which Peter here speaks is that for doing right in the sight of God. A man has his conscience before God; he has the knowledge and sense that a certain thing is wrong; and because he has that consciousness, he refuses to do it; and because he refuses to do it he is made to suffer grief; he is made to suffer wrongfully. He does what he knows to be right, and for doing the right he knows he ought to do, he is made to suffer, being shamefully persecuted and reproached, and possibly even defrauded. Now beloved, it takes patience to suffer thus.

Twice over in chapter five of his Epistle, James exhorts to patience in view of injustice, oppression and suffering, because the rich are covetous and greedy and oppress the poor and rob them. The Apostle says to the oppressed and suffering believers, "Be patient, stabish your hearts, for the coming of the Lord draweth nigh" *(James 5:8)*. What a significant admonition that is, and how appropriate for these days when there is so much injustice and wrong everywhere. How God's people need to give heed to this admonition and have patience! Instead of getting out of sorts and letting the thing get into their spirits and embitter them, and instead of manifesting the spirit of meanness and revenge, God's people need to be patient and establish their hearts, looking for the coming again of the Lord Jesus, when they shall be rewarded for their suffering, and the wrong-doers shall be judged and punished and all the wrongs of this world shall be righted in a reign of righteousness by the One who knows always what is absolutely right, and who can always do that which is absolutely right.

The Apostle James also refers to the prophets and to Job as examples of patience *(chap. 5:10, 11)*. The prophets suffered acutely for bringing God's message to the people, and for standing for that which was right. Job went through a terrible process, a most heart-rending trial, until he himself felt that he was set up to be the mark of the enemy; and he was shot so full of holes that he felt himself collapsing, falling down utterly. "But remember," says James, "the end of the Lord". Do not look at the suffering by the way, do not look at the processes merely, but look at the finished product; for the "end" of the Lord, with Job, was most blessed. When God got through with him and he got through with the trial, Job had more than he had when he began. His latter end was more blessed than the beginning. I would say again, "Blessed is the man, yea, happy is the man who has learned to endure suffering when he is wronged and persecuted." Listen to the words of the Lord Jesus, when He said to His disciples, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my Name's sake. Rejoice, and be exceeding glad; for great is your reward in Heaven" *(Matt. 5:11, 12)*. But let it be remembered that to suffer, being wronged and persecuted, we need patience.

**Third, we need patience in prayer.**

It is beautiful to note that the Scriptures set before us an ascending scale in prayer. The Lord Jesus, in speaking of prayer, says, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" *(Matt. 7:7)*. Now there is here an ascending scale. It begins with merely asking, it goes on to seeking, and then rises to knocking. The Apostle Paul, writing to the Ephesians, sets before us a similar ascending scale, when he says, "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" *(Eph. 6:18)*. Let us note the various expressions used. "Prayer" is a term denoting prayer in general—simply asking, petitioning. "Supplication" is a common term for a special kind of prayer, an imploring request. It is not simply asking, not simply petitioning—but pleading, imploring, beseeching. "Perseverance" means constant holding on, tirelessness. There is to be prayer first, and then imploring and earnest beseeching, while the whole is to be with vigilant constancy and tirelessness. And it is prayer in the Spirit that is thus urged upon us.

The great trouble with too many of us is that we are spoiled by the conveniences of these modern days. The grocer and the butcher bring everything into the kitchen and set it down on the table, and all we have to do to get the delivery is to call them up over the 'phone and tell them what we want. In a short time the goods are delivered and placed on the table in the kitchen ready for use. Everything is done in a hurry. We are living in a busy age, an age of rush. It is rush, rush from morning to night, seven days a week and three hundred and sixty-five days a year. We go to the city, and we are in a great hurry because we are pressed for time. And so we hasten into the restaurant where we can obtain the quickest service. If there is an automat we go there, slip a nickel or a dime into the slot and take out a plate containing a piece of pie or cake, or a sandwich. We go to a chair, sit down, and in a few seconds we have eaten our lunch, and we leave the plate on the arm of the chair and out we go. It is quite obvious that we think God ought to serve us the same way; but He does not run an automat, and sometimes we have to wait a long while until we obtain that for which we pray.

We need to learn to pray and not to faint. In Luke's Gospel we are told that Jesus spake a parable to His disciples to the end "that men ought always to pray and not to faint" *(Luke 18:1)*. To faint is to lose heart or to slacken; to get discouraged because the answer does not come, and to cease from praying. That is not the way to pray. The way to pray is to petition, to beseech God; and then if the answer does not come, to go on imploring and becoming more earnest and more persevering. It is perseverance in prayer that wins and gains its object.

We have a beautiful illustration of persevering prayer in the Old Testament, in the Prophet Daniel. You know in the tenth chapter of his Book he tells of an experience where he set himself to pray and fast and mourn. He prayed for three full weeks, and chastened himself before the Lord, and no answer came. But at the end of three weeks a messenger came from Heaven and said to him, "Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia" *(Dan. 10:12, 13)*.

Had Daniel ceased praying at the end of the first week he would have undoubtedly missed receiving the answer to his prayer. But he persevered in prayer and was rewarded by an answer from the Lord. No doubt many of us fail to receive an answer to our prayers because we do not hold on long enough. We do not wait long enough to get the answer. When it comes we are gone from the place of prayer so that the messenger that brings the answer cannot find us.

**Fourth, we need patience in the Lord's work.**

We are facing an awful indifference to spiritual things. There is worldly prosperity on the one hand, and there is religious compromise and an awful apostasy sweeping through the land on the other hand. And then there is terrible hard-heartedness and indifference to things spiritual and heavenly. Men's hearts are so calloused and their consciences so hardened by the deceitfulness of sin and the influences playing upon them, that one can scarcely make an impression upon them in respect to things spiritual and eternal. Christian work is difficult and slow, and it is a test of patience.

Many a pastor labors faithfully and tirelessly, ardently and earnestly for a whole year, day and night, and perhaps does not see a single convert. Many a Bible School teacher labors and toils, and teaches and prays, and there seems to be nothing accomplished in the lives of the scholars. The pupils seem to be just as careless and as giddy, as trifling and as silly, as listless and as careless as ever they can be; there seems to be no apparent change in their attitude or disposition. Parents may be

*(Continued on page 7.)*

# BIBLE STUDY DEPARTMENT

SPIRITUAL, DISPENSATIONAL, PROPHETICAL, PRACTICAL AND DEVOTIONAL

## THE BIBLE AND THE GEOLOGIC AGES

"In the beginning God created the heavens and the earth". Our present world is not as God originally created it, but because of a terrible catastrophe, He made it "Tohu" or waste. What this catastrophe was, is clearly stated in God's Word and makes most interesting reading, is illuminating and almost like a fairy story. There is no conflict between true science and a correct understanding of the Bible, the Word of God to man. But science, falsely so called, and a superficial reading of the Bible will both fail to arrive at a correct understanding.

To begin our search for the truth we first find

### Christ the Creator

"By Him (Christ) were all things created; that are in heaven and in earth. All things were created by Him and for Him. He is before all things and by Him all things consist" *(Col. 1:14-19)*. It is interesting to learn that the Eternal Christ of God created angelic hosts, matter, and man; and all things that were created. The angels seem to be first in order of creation and are divided into many ranks, having chief angels with their followings. Three angels are called by name: Michael, Gabriel and Lucifer. Lucifer is also referred to as the Anointed Cherub, or the Cherub that covereth. Some of the angels have retained their holy nature and remain true to God, while others sinned and were cast from their high estate. After the creation of angels, God seems to have created the universe, and years after this, He created man and placed him upon this reconstructed planet. "In the beginning the Word (Christ) was with God and the Word was God. All things were made by Him, and without Him was not any thing made that was made" *(John 1:1-14)*. The Word of God not only created, but upholds all things by His power *(Heb. 1:1-3)*.

### Creation—the Fact

"In the beginning God". The Bible does not attempt to prove the existence of God; merely states it as a fact to be accepted. The word used for God is a uniplural one, "Elohim," and refers to the Father, the Word, and the Spirit. These Three in One have always existed. The Christ created, or spake things into being; the Holy Spirit imparted life to the creation. "In the beginning God created the heavens and the earth" *(Gen. 1:1)*. The fact only is stated: no hint is given in this verse of the method used, so we go elsewhere in God's revelation to find it. No man knows when "the beginning" was. Not the beginning of God, but of created things. Doubtless it was millions of years ago. People once thought that God created this planet some 6,000 years ago; but the scientists delved into the strata of the earth and found formations that were unmistakably hundreds of thousands of years old. The average person, in his meagre knowledge of the Bible, and in a blind, superstitious following of the traditions of men, was unwilling to consider the possibility of such a truth; the geologist was not to be dislodged from his discovery and position by ecclesiastical frowns and anathemas. Consequently, there was friction and an inevitable gulf resulting. Whereas, the scientist need not deny the existence of a personal God, nor reject His Word; and the layman should not despise the findings of honest geologists, or think their positions untenable. Science has only to do with matter after creation, and the laws governing the same; but finds and classifies many wonderful things pertaining thereto. For sources of origin, we are confined to Divine Revelation. Often the would-be scientist has sought to settle the matter of origins by pushing the events into the remote ages of antiquity, and many a strange hypothesis has been offered. But the Bible is plain to those who are willing to receive its revelations. "By the Word (Christ) of the Lord were the heavens made, and all the host of them by the Breath of His mouth" *(Ps. 33:6)*.

### The Catastrophe Considered

The second verse in the Bible states that the earth was without form and void, or had become wrecked and ruined. Isaiah 45:18 says that the Lord did not create it in vain, waste or void, (tohu), but made it to be inhabited. Genesis 1:1 deals with the original creation, and the remainder of the first chapter of Genesis deals with reconstruction. Something happened which caused God to wreck the earth, that He had created, so He covered it with water, and enveloped it in darkness, turned it upside down *(Is. 24:1)*, and abandoned it for many aeons, or ages. It was during this time of chaos and darkness that the geologic periods ensued. Many thousands of years rolled by, during which the deposits of oil, gas, coal, etc., were formed by an all-seeing, beneficent God for the use of human beings not yet created. No man is able to accurately portray all that took place during these countless ages, but we have enough to regard it as marvelous. About 6,000 years ago God decided to recreate, or renovate it, and then made it over according to the record of the Six Days of work in the opening chapters of Genesis.

### Cause of Chaos

II Peter 2:4 states that God spared not the angels that sinned. Jude 1:6 mentions the angels which kept not their first estate. John 8:44 says of the author of the first sin and rebellion, that he was a murderer from the beginning and abode not in the truth. He was created in the truth, but is a liar and the father of liars. It was the sin of this wisest and most beautiful, and powerful, of the angels which caused the ruin and devastation of the original earth. Lucifer, the original sinner, is now known as Satan, or Devil; he has become the adversary and slanderer of God to further his evil purposes among men.

### Oratorio of Creation

Job 38:1-7 is a magnificent account of the original creation. God asks Job these questions: "Where were you when I laid the foundations of the earth? Who laid the measures thereof? Who stretched the line upon it? Whereupon are the foundations thereof fastened? Who laid the corner stone thereof"? It then refers to the glorious time when the "morning stars sang together, and the sons of God (created sons, or angels) shouted for joy".

### The Original Earth

Ezekiel 28:13-17: As Jesus said unto Peter, "Get behind Me, Satan", so this surprising passage of Scripture is directed to the angel, Lucifer, while ostensibly addressed to the King of Tyre, for Satan had stirred up this monarch against the people of God. The message is a reference to the perfect earth, while inhabited with angelic beings, an Eden Garden, and this superb creature, the covering Cherub, being placed in authority by the Lord. This was before the catastrophe of Genesis 1:2. Here God says that the Anointed Cherub was enthroned upon the original earth by Divine appointment; that he was created perfect, full of wisdom, and perfect in beauty. Adam and Eve were in a Garden of Eden, but not this one. This was covered with precious stones, of great variety and precious value, whereas the one of Adam's time was covered with grass, flowers and vegetation: one a mineral, the other a vegetable covering. The first, before the chaos; the second, since the reconstruction, with countless ages intervening. The Cherub seems to have been the leader of the angelic choirs, with reference to a kind of heavenly pipe organ embodied in him. He was somewhat like the cupbearer to a King, or prime minister: pledged to maintain and uphold God's integrity and government of the universe. With the primeval earth for his headquarters, surrounded by many ranks of angels subject to his dominion, Lucifer occupied a position second only to the Triune God. But he was not content. He adorned himself with the precious stones, iniquity was found in him, and he sinned against the God who had created and so wondrously endowed him. His heart was lifted up because of his beauty; he corrupted his wisdom by reason of his brightness. Therefore God said, "I will cast thee as profane out of the Kingdom of God, and I will destroy thee, O covering

Cherub". Let us examine Isaiah 14:11-17 for a further description of this happening and remember that I Timothy 3:6 also mentions pride, the condemnation of the Devil.

### Lucifer's Crime

"How art thou fallen from Heaven, O Lucifer, Son of the morning! How art thou cut down! For thou hast said in thine heart, I will ascend into heaven. I will exalt my throne above that of God, and I will sit upon the mount of the congregation in the sides of the north. I will be like the Most High". "Thou shalt be brought down". As Absalom sat at the gate and stole the hearts of the Children of Israel, and later rallied them in rebellion against his father, King David, so did Lucifer alienate the affections of many angelic beings, and seek to establish himself as a monarch, even to sit on the very throne of God. He aspired too high, therefore God punished him by dispossessing him of his wonderful estate. And there was war in Heaven.

### The Wreck Itself

Satan and his followers were cast out into space and the earth was wrecked by God's pushing the precious stones deep into the heart of the earth, where we now find our opals, diamonds, etc., at great exertion and danger. "Behold the Lord maketh the earth empty, maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof" *(Is. 24:1)*. The earth was inhabited before Adam's time with angelic hosts referred to above. Jeremiah 4:23-27 gives a fuller picture of the wrath of God and the punishment inflicted. "I beheld the earth, and lo, it was without form and void: and the heavens, and they had no light. I beheld the mountains, and they trembled, and the hills moved lightly. I beheld, and there was no man, and all the birds of the heavens were fled. I beheld, and the fruitful place was a wilderness and all broken down at the presence of the Lord, and by His fierce anger".

### The Reconstruction

Genesis 1:2: "And the Spirit of God brooded over the face of the waters". Now follows the reconstruction of the earth in Six Days, each with evening and morning. First, the light appears and dispels the darkness. Second, the waters were divided and half placed above, thereby constituting the firmament. Third, the dry land appeared and was called earth. The waters were called seas, and appointed their bounds. The earth brought forth grass, and seed-yielding herbs. Fourth, God created light-distributors; the sun to rule the day, the moon and stars to light the night. Fifth, He made the fish in the sea, and the fowls to fly in the air. Sixth, God made beasts, creeping things, cattle, and then Man, in His image and after His likeness. On the seventh day, God rested from His reconstruction work and blessed and sanctified this rest day. God's command for each creative act was to bring forth its own kind. Four distinct kinds of flesh are mentioned here and the species cannot be mixed; these are mentioned in I Corinthians 15:38, 39: the flesh of fishes, birds, beasts, and Man.

### Command to Replenish

God said, "Be fruitful and multiply and replenish the earth" *(Gen. 1:28)*. The word "replenish" means to "REFILL". As the earth had been inhabited by angelic beings, who had sinned and been dispossessed, God now purposes to refill the earth, but with human beings, made in His own image. In Genesis 9:1, after God's destruction of the face of the earth by the flood, when only eight people survived, we find the same language: "Be fruitful and multiply and replensih the earth".

### Lucifer's Jealousy

Genesis 2:8: "The Lord God planted a Garden eastward in Eden". Here He placed the man whom He had formed, in a happy, holy estate. Man had direct communion and fellowship with His creator and enjoyed that which God provided so bounteously. He was made a free moral agent and knew no evil, until he was tempted, sinned and fell. But how about Lucifer, the deposed one? Here was his former estate rehabilitated, and given to another. He was not slow in showing jealousy and a determination to regain dominion if possible. The third chapter of Genesis relates his subtlety and success in persuading the first man and woman to transfer their allegiance from God to himself. What a Fall! Then Genesis 3:15 gives the first promise of the Redeemer, and outlines the great controversy of the Ages. The conflict is between the Seed of the Woman (Christ) and the Seed of the Serpent, with the prophecy that Satan should bruise His heel. This was His temporary disablement when He died 1900 years ago, but God raised Him from the dead! The consummation and climax of Genesis 3:15 will be when the Seed of the Woman shall crush the Serpent's head, when victory will be complete for God and His children. Revelation 12:9 identifies the Serpent with the Devil, and Satan. The explanation for the terrible conflict that has raged during 6,000 years lies in the fact that God and Satan are striving for the worship and allegiance of the human race. Our lives therefore, are like a battleground, upon which two contending forces are engaged in deadly combat. The trouble is not merely between God and man, or Satan and man, but Satan, the fallen angel of wisdom and beauty is seeking to re-enact the scene described before; as he led the angels in rebellion against God, he now seeks to induce human beings to worship himself and swear allegiance to his cause, instead of following the true and living God. "Choose you this day whom you will serve. As for me and my house, we will serve the Lord".

### God's Spirit Still Brooding

Here is a parallel of helpful significance. As the Spirit of God brooded over a ruined world, He is today brooding over the ruins of human nature, and stands aghast at the havoc wrought. Then, He was a wonderful agent in effecting the re-creation of material things, bringing light out of darkness. So man, in his fallen estate, enveloped in spiritual darkness, must be brought into the light of the glorious Gospel of Life in Jesus Christ, through the working of the Spirit. Man came directly from the hand of His maker, perfect in mind and body, able to enjoy fellowship with His Creator: but listening to the voice of the tempter, his perfect world tumbled in ruins about him, and gross darkness enveloped him, and he was driven from the presence of God. Now, the Holy Spirit has given us the Bible, a lamp unto our feet and a light for our pathway, to lead us from darkness into His marvelous light, and these things are written that we might believe.

**We hope this message will interest and help you.**

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## THE NEED OF PATIENCE

*(Continued from page 5.)*

interested in the spiritual welfare of their children and admonish them and pray with and for them; they may warn their children; they may plead with them, and it may all seem of no avail. Their hearts seem to be set upon evil and on the things of the world; what they want they want; and what they want they seem bound to get. Yes, we are face to face with an awful indifference, an indifference that defies all effort. Shall we give in? Shall we quit? We say, No, indeed not. We need to labor on in patience, even though our effort may seem to be all in vain.

The instance is told of an engineer who undertook to cut a channel through a certain ledge of rock which was so hard that no impression could be made upon it. He hired a number of men, who worked for a while and then struck. Their wages were increased, but they struck the second time. Their pay was doubled, but at the end of the next week they absolutely refused to go on. He hired others, and they worked for a while and then struck. He doubled their wages and sent them back, and when they had

worked for a few days the foreman came to the engineer and said, "Sir, it is no use, you are wasting your money." The engineer asked, "Does the rock crumble when you strike it?" "No, sir," was the reply. "Does it shake when you strike it?" "No, sir," was again the reply. "Does it smoke when you strike it?" "Why yes," said the foreman, "there does seem a little cloud of dust." "Then go on and tell the men that their pay will be doubled again."

Perseveringly they toiled on, and at last the channel was cut through the rock. The continual blows of the hammers finally wore away the stone. Before such indomitable patience even the hard rock had to yield, and before many months the channel was cut and the work was triumphant.

Brethren, we need to keep our eyes from results, and to keep them upon God and labor on in patience. Let us see well to it that we faithfully perform our duty, depending upon God. Ours is the duty; God's is the result.

Then too, our best efforts are often unappreciated. We labor hard and earnestly, and often-times sacrificially, and instead of our labor being appreciated we are criticised; instead of receiving a word of commendation we receive a word of condemnation. That cuts very deeply. Few can stand that. When they do their best and are unappreciated it is enough to take the heart out of almost any good, faithful, conscientious men or women. Listen, beloved, I say it kindly; but I have to say it. I believe in many, many instances, when you stand beside the casket of some friend who has passed out of time into eternity, if you could unravel the secrets and know the mysteries and the hearts of men as God knows them, you might be led to say, "There lies a man or a woman who died of a broken heart." Perhaps that one labored and toiled faithfully for a family, with never a word of appreciation, never a kindness shown—nothing but harshness and hardness and unkindness,—enough to drive any man or woman to despair if not to insanity. Their hearts may have been broken; they may have silently suffered and grieved for years, and their hearts broke under the strain. There they lie, prematurely passed out of time into eternity, for lack of love and of kindness and of appreciation. The same is true also in reference to faithful pastors and Christian workers.

Oh, appreciation and cheer work wonders! Appreciation and sympathy renew enthusiasm and help to cheer folks on in their labor and in their best efforts to help and bless souls and lives. Take this illustration as a proof of this statement.

There is a fireman on the ladder beside a burning building. As the flames shoot out through the windows he shudders and trembles, thinking, "I will have to go back. What is the use of risking my life? Let the building go." Presently the crowd standing below begins to cheer and clap, calling, "Go ahead, there's a child in the building." Cheered by the applause, he grows bolder, mounts the ladder in spite of the heat and smoke, reaches the child, and succeeds in bringing it back to safety, while the onlookers shout, "Hurray! Hurray!" What made him a hero? It was the encouragement of those who stood by watching the scene.

**Fifth, we need patience to do God's will and to wait for the fulfillment of His promise.**

The Holy Spirit has given us most blessed words in the Epistle to the Hebrews, bearing upon this thought: "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him" *(Heb. 10:36-38)*. The little while the Lord tarries in the glory seems long to us, but not to Him. Then there is a reason for His tarrying. The Apostle Peter tells us that with the Lord one day is as a thousand years and a thousand years as one day. So, in the mind of the Lord, it is not quite two days since He ascended on high. We think it is an awfully long time, for we think of two thousand years as such; but the Lord thinks of two days.

And why has He not yet come? He promised to come, saying to His disciples, "If I go, I will come again" *(John 14:3)*. And then, too, the men in white, as He went up, said to the heaven-gazing disciples, "This same Jesus which is taken up from you into Heaven, shall so come in like manner as ye have seen Him go into Heaven" *(Acts 1:11)*. Why has He not yet come? It is because He is longsuffering and not willing that any should perish. Says the Apostle: "The Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" *(II Peter 3:9)*. The Lord wants to give the world ample opportunity to be saved if they will. His delay in the Glory is for the purpose of salvation.

And while He tarries, what about the just? The passage says, "The just shall live by faith" *(Hab. 2:3, 4)*. Although this quotation is from the Old Testament, it is well to remember that this very expression is quoted three times in the New Testament. The Old Testament prophet uttered a marvelous prophecy under the inspiration of the Holy Spirit, and the Apostle, writing in the New Testament, took it up three times, quoting it in Romans, in Galatians and in Hebrews. In Romans 1:17 it is quoted as if in answer to the question, How is a man made just? "By faith," is the answer. In Galatians 3:11 it is quoted as if in answer to the question, Who is the just man? "The man who lives by faith," is the answer. In Hebrews 10:38 it is quoted as if in answer to the question: How does the just man live? "He lives by faith," is the answer. How are we made just? By faith. Who is the just man? The man who believes on the Lord. How does the just man live? He lives by faith.

In Hebrews 11, the chapter following this quotation, we have the galaxy of the ancient faith worthies. Here we see what faith is, what faith does and what faith endures. Each one of these faith worthies in Hebrews 11 embraced the promise of God, waiting long for its fulfilment. Every one of them died, never having received the fulfilment of the promise. They were looking for Him to come, Who has come, and Who has gone again. They believed on and on and on, and died in the faith, never receiving the fulfilment of the promise.

The promised One has come, and now He has gone again. But He promised that He would return, and now we are waiting and believing, and hoping and trusting; and while we are hoping on, and trusting on, we are to live by faith.

But will He come? The Apostle says, "He that shall come will come, and will not tarry" *(Heb. 10:37)*. When God's time comes Jesus will come according to the promise, and you and I, as children of God, need patience to await the fulfilment of His promise, and to walk by faith, patiently laboring, for Him.

Another has said;

"'Hold fast'—the evil days have come; the time is short;
The saints first love have lost; God's Word is set at nought.
Stand firm for truth; grasp tight the precious two-edged sword;
Hold up the shield of faith, depending on thy Lord.

"Not only fight, but **work; use** every moment well:
Around are hungry souls, of Christ's vast treasures tell;
Thy Master soon will come, hide not thy pound in earth,
But use it well for Him, and so increase its worth.

"'Surely I quickly come': such is His parting word;
'Hold fast what I have taught; your loins with truth well gird,
Work till I call thee home to rest with Me above:
Sweet thy reward shall be—the recompense of love.'"

## GOD USES THINGS THAT ARE BROKEN

*(Continued from page 3.)*

biography, and all vegetation, and all spiritual life, God must have **broken things.**

Those who are broken in wealth, and broken in self-will, and broken in their ambitions, and broken in their beautiful ideals, and broken in worldly reputation, and broken in their affections, and broken ofttimes in health, and those who are despised, and seem utterly helpless and forlorn, the Holy Ghost is seizing upon, and using for God's glory. It is "the lame that take the prey," Isaiah tells us. It is the weak that overcome the devil. God is waiting to take hold of our failures and nothingness and shine through them. —*Selected.*

The degree of S. S. (Sinner Saved), is more needful for a soul-winning preacher than M. A. or D. D.

# GENTILE DEPARTMENT

**STATEMENT OF INFORMATION**

The American-European Fellowship, 704 Schaff Building, Philadelphia, Pa., publishes "The European Harvest Field" and maintains at the above address a business office for the receipt and distribution of gifts for European Missions. The Russia Evangelization Society utilizes this service as a convenience and to reduce operating expenses. These two societies have the following Missionaries, and maintain the closest possible ties of friendship and support toward the European Societies named below. Care is exercised to affiliate only with thoroughly evangelical individuals and institutions. Friends contributing to these missionary activities are urged to indicate their own desire as to distribution of gifts.

**Russia**—The Evangelical Christian Union, the All-Russian Baptist Union and unattached Missionaries in many districts; two Bible Schools.
**Germany**—The Bible School and Publication Work of the "Light to the East" Society; the Bible School of Pastor Lohman.
**Poland**—Volynia Brethren, Rev. John Kovalchuk and independent missionaries in several districts near the Russian border.
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**Finland**—A Dobrinin, traveling in nearby countries, and publishing a spiritual magazine for Russians in twelve countries.
**Austria**—Pfahrer Monsky and seven workers.
**Roumania**—Mr. and Mrs. Richard Hill; Fred Stetler.
**Bulgaria**—Paul Mishkoff and seven workers, a Bible Depot and Reading Room; Tract Publication; two large Sunday Schools; Bible Women and Prison Visitation Work. Relief Work. A Monthly Magazine.

## AN ACKNOWLEDGMENT AND AN APPEAL

Peshtera, Bulgaria, March 19, 1927.

DEAR SIR:

The Society for Assistance to the Pupils of the Russian School of P. is deeply touched by your kind gift, and, acknowledging its receipt, desires to express to you the hearty thanks of its members, as well as of the pupils of the School, who will undoubtedly appreciate the timeliness of the help given thereby.

Prince B. G. informed me that you are waiting for a new load of clothing from B. As the need is still very acute and the School supports many destitute children without parents, we hope that you will kindly spare something for us this time again. Boys' clothing, footwear and linen are badly and especially wanted. Money gifts would also be welcome, as the Society has to carry heavy expenses for providing the pupils with dentist's assistance, extra food for delicate children, keeping the sick in sanitoria and nursing houses, and providing them with special medical assistance.

Sincerely yours, **L. G.**

## WORD FROM THE MATRON OF ST. ANDRA BIBLE SCHOOL

St. Andra, May 3rd, 1927.

Bibelschule St. Andra
Bei Villach Osterreich,
Bahn und Post St. Ruprecht

Your letter and gift gave us very great pleasure and was a direct answer to our prayers. We were in great need of money and had prayed for three or four weeks. It must have been while we were praying that the dear Lord put it into someone's heart to send the gift. We are grateful to you for responding to His prompting.

Our school is only five years old, but pupils who have gone from it are working in their own country, in Bulgaria, Roumania, Hungaria, Jugo-slavia or Austria. One is an evangelist, and two are colporteurs, One of the latter is doing a splendid work. He carries his heavy bag over the high mountains sometimes 5000 ft. above sea level. In the loneliest places he speaks for his beloved Master.

The Roman Catholics and the Adventists make the work difficult. One of our earliest graduates is in Bethel studying Arabic, hoping to go to the Mohammedans. Another is laboring among the Armenians. They keep in touch with us by means of letters.

Our fiscal year closes in June, when one of our brethren will be sent out. An American mission sent him here and paid his expenses. He is married and has two children. They expect to send him to a part of Bulgaria where the Gospel has not been preached, and where the people are waiting for missionaries. He has told us of one of those places and our hearts are bleeding for the people there. The orthodox church will not permit the Gospel to be preached. A Bible Society has promised to send us Gospels in those languages, so that our brethren who go home for vacation may be able to do some work for the Lord there.

Do you think someone from your society will be at the conference in Constantinople in the autumn? It would be nice to meet one of you there.

If there was ever a need for workers it is in Southeastern Europe. What we need most is faithful prayer. Will you help us? "I sought for a man among them that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none" (*Ezek. 22:30*). We must stand in the gap for Southeast Europe. We shall be happy to know that you, too, will help to fill the gap. There are as great heathen there as in India or Africa.

Thanking you for all your kindness to us, and for your faithful prayers, and wishing you all you need for your blessed work.

Yours in the name of the School, and united in Him, our common Master,

M. WENGER, *Matron.*

## BIBLES AND SCRIPTURAL LITERATURE APPRECIATED

**The following brief words are extracts from letters from persons in Russia, to whom Bibles and other Scriptural literature was mailed by brethren in Germany. These extracts were sent us by Mr. Thiessen of Germany, who, with the brethren of the "Light to the East" mission is greatly interested in the evangelization of the Russian people. These brief extracts indicate and reveal the great need for Bibles and Scriptural literature, as well as the hearty appreciation with which Bibles and Scriptural literature are being received.**—*Editor.*

Nov. 27, 1926.

The hunger for the Word of God is very intense among the believers who are living here, though there are not many who do believe. And yet, if I had only 1000 Bibles even in the Russian language, I should be able to distribute them all in one month.

There is also a great demand for Hymn-books as well as Lesson books for children, although we are not sure that we would be permitted to use the latter in our schools. We might try. Many people could not pay more than 25%. I should be very glad to distribute Bibles and books if I had them.

The majority of the Bibles are bought by the poor of C. . . The Bible which you sent us through the two brethren I gave to our assembly, and all send their hearty thanks, for our assembly Bible was very much worn.

April 4, 1927.

Much joy in the Lord, unspeakable and wonderful joy! I was very glad to receive the spiritual literature and texts, as we are very poor. Literature is not to be had because we are living far from town and railway. But we believe in our Lord who said, "I will not leave thee nor forsake thee."

The work of God is going on well here. The brethren and sisters are standing faithfully where the Lord placed them. We are grateful to Him that He makes it possible for us to call people to repentance and reconciliation through Christ, and to accept the salvation prepared for them by Him. During these last days five souls have been added to our number.

We shall carry out your request that we learn the texts by heart. May the love of Christ keep us faithful witnesses to the truth of the Gospel.

The Lord of love and peace be with you all. To Him be glory through eternity.

### FROM A LITTLE GERMAN VILLAGE IN EAST SIBERIA (ON THE CHINESE BOUNDARY)

August 20, 1926.

DEAR BROTHER IN CHRIST:

I cannot find words with which to thank you for your wonderful gift. Tears of joy hinder me from writing. You have done a great work of love, and as often as I preach God's Word to the Assembly I shall remember your deeds of love. I am very poor, going barefoot for Christ's sake; but if you had given me gold and earthly riches they could not have given me as much joy as the gift of God's Word.

You have put a large sum in God's bank, in eternity. May the Lord bless you physically and spiritually. Your Bible is well used, it is preached from every Sunday, and read from every day in the week. You have mitigated my poverty, and I look hopefully toward the future. God will yet give us many friends in Germany.

Many grateful thanks. "For what ye do, to the least of these My brethren, ye have done it unto Me."

## CHEERING NEWS FROM POLAND

Malkowicze, Poland, April 30, 1927.

DEAR BROTHER SMITH:

Wish to write you briefly of our work and the condition here in Poland.

Recently seven of us from the town of Ladubje made the missionary trip to our provincial city of Luniniec and its suburbs. The Lord blessed us wonderfully. We went from town to town holding meetings in each. Some of the services were crowded. In the town of Rakitno, about fifteen miles from Luniniec, they were celebrating a Greek Catholic holiday. The day was bright and the streets filled with people.

When they saw us they began to whisper, "Baptists are coming. There will be a meeting here today." We started for the home of a brother in that town, the people following us as if it were a procession. In a few moments his home was crowded with people thirsting for the Gospel. We were in a nook by a small table, hard pressed by the visitors, and people were looking in through the windows. We tried to sing and testify, but the air was so close we could scarcely breathe, and occasionally someone would remonstrate, "Stand still. Don't push." Such is the hunger here for the Gospel.

While returning we stopped again in Luniniec, our center. It was Saturday. That evening we held a revival meeting, followed by a church business meeting, which was a very blessed one. The members reconsecrated themselves and promised to be more faithful. On Sunday morning we observed the Lord's Supper, and in the afternoon were accompanied to the Railroad Station by many, with songs and greetings, and returned home rejoicing. We are constantly making such trips, and are everywhere welcomed by the people and invited to come again soon.

In Luniniec and her surrounding towns, also in Tadulije and her suburbs are converts preparing for baptism, and we hope to have a great baptismal service shortly.

We are attempting to legalize our church in Luniniec and to gain full government rights. It takes a long time to do that here, and a church should number not less than fifty, according to Polish laws. We believe the Lord will help us in this matter.

Our greatest need here is prayer for a meeting hall in the city of Luniniec. This city is our main center and is the capital of this district. The house in which we now meet is a very small two-room house in which one of the sisters lives and allows us to meet. May the Lord see this need of ours. Please pray for us.

Yours for the Master,

J. KOVALCHUCK.

## MISSIONARY JOURNEY INTO ESTHONIA

Helsingfors, Jan. 29.

*(Continued from June Number.)*

The houses have plenty of ikons; little fires burning before them; interesting thing this; in the village houses fires burning the whole night long in the right "red" corner of the house, but intense darkness in the souls of the people. Dreadful superstition; this is an example: A woman great with child was bitten by a snake. The baby was born and when six weeks old shavings from the stick with which the snake was killed are burned, and the child is put on the low smudge fire to be coated with the smut. Afterward this miserable little creature is pulled through a horse yoke:—these are "christening measures," to fight the evil.

The hand-bill advertising matter of Brother Dobrinin conforming to the special conditions required in Petchory reads thus:—

"Official Russian Evangelical Missioner A. Dobrinin will propose Evangelical Themes, addresses. Invited, all who wish in simplicity and humility to listen to the reading and exposition of God's Word."

The seal of the local authorities was put on every handbill given out.

**Monday.** A good prayer meeting, and we proceed from Raiusha on foot to Mustve, and then on the railway to Narwa. What a dreadful little "wagon" car; we are surrounded by drunken young people. They were attendants at our meeting at Raiusha, and listened to our sermons. When they saw us, they stopped their usual riot. One sat with us, and with tears in his eyes and quite drunk, asked us to come to Raiusha more often to preach. I spoke to him, of course, about the danger of drinking; he listened to me. It is a good sign if drunkards begin to esteem preachers. When one knows these people, he can better appreciate the restraining power of the Gospel on their riotous lives.

Brother N. P. M. left me at Sonda, going on to Reval. He is a simple, clever, blessed slave of the Lord, and his company was of great value to me. All night I sat in the little station waiting for my train, the air heavy with smoke.

**Tuesday.** I reach the town of Narwa and meet Brother Vogel. We go on together to the villages of Pitinka and Ilkino, at the very frontier of Russia. The military entanglements of the border being close at hand. A crowded meeting in a big peasant house was waiting for us. We preached and the people met us gladly, but apparently no definite impression is left by this meeting.

**Wednesday.** There were two meetings in the village,—morning and evening. We preached, but again had no definite impression. The night was spent in a little hut of one of the brethren. My chief aim in these villages was to establish a better union with some believers who had experienced an unhealthy influence from the Pentecostalists.

**Thursday.** In the dawn we return by horse and boat to Narwa. Much ice and a large water fall; closing trips of the season. Narwa is a rather large town. A Russian meeting in the evening. Not many people, but concentrated attention. Some are moved to tears during the sermon, but in spite of this a cool atmosphere. During the day, interviews with several persons.

**Friday.** A large meeting in the evening, and God gave a good word. After the meeting, a nice talk with Swedish Baptists, and then in their company I proceed to Dorpat (Tartu). At 6 in the morning I sit in the station, and I meet a traveler from Walk, an awakened soul, with whom I speak seriously on several truths.

**Saturday.** I arrive at the home of dear young Brother Kolio, manager of the German Evangelical congregation. In the evening I rest, for the first time during my journey, having no meeting.

**Sunday.** In the morning an inspiring meeting of German believers, where I could easily speak about Jesus. At 4 o'clock an Evangelical German meeting is passed in harmony, and the Lord gave us a good stirring word. At 8 o'clock a Russian Evangelical meeting, the third this day. The people were very cordial, and some asked to be visited at their homes, which could conveniently be done next day.

**Monday.** A Russian Evangelical meeting. The Word makes such an impression that several persons are influenced to put questions, to which the Lord enabled good answers. A lady remained after the meeting, confessing her hard trials, and afterward we knelt down before the Lord and prayed all together over the tragedy of her life. Later, finding out the place of her husband in Reval, I left him a letter imploring him to come back to his wife and son. He had suddenly come into great wealth. I do not know the results of my entreaties.

A believing soul was falling away into a fit of despair and disbelief. Brother Kolio and I both spoke, but the other one could not pray and left us with quite a sullen, fierce aspect. It seemed to us that we had been unable to help, either by entreaties or by prayers. After ten minutes the unhappy person returned, handing us a phial of morphine. A suicide had been averted! Our thanks were given to the Lord. Spoke much with Brother Kolio, and prayed. He was very thankful that we could spend the time together. Heavy loads become easier to bear after communion of our hearts. Traveling through the night, I arrived at Reval in the morning.

**Tuesday.** An evening meeting, and the Lord gave a good inspired word. People prayed fervently.

**Wednesday.** At 7 o'clock preached to another congregation of Russians. At 8.30 in the Evangelical Congregation a meeting of believers. An instructive sermon, with good instruction. This meeting left the best of feeling among the hearers, who were believers from several denominations.

**Thursday.** An excellent evangelization meeting, with many present. But exhaustion from my journey is felt.

**Friday.** Had a good Bible evening, the listeners attracted by Scripture reading.

**Saturday.** Spoke about the Russian Bible translation; people very much interested. From 10 until 3 the next morning the brethren and sisters made an evening of brotherly communion. The people were generally poor, but our table was rich. Many topics were discussed, questions of Christian life and work. I was obliged to answer many questions, some of which were really difficult. At the end I was obliged to say that they wished to squeeze everything out of the itinerant preacher. They laugh when you say that, but do not leave you. Several hours of not very quiet sleep.

**Sunday.** Once more, morning meeting for believers, a beautiful morning of prayer, communion and instruction, with breaking of bread. At 6 o'clock an Evangelical meeting, with all space filled.

The Lord again sent His complete blessing, and, filled with His inspiration, I was able to speak about the Living Water of Christ with a full heart. This meeting, lasting until 9, had a great influence on the people. I gave an invitation to remain for prayer, and almost the entire gathering stayed. Tens of persons declared their spiritual and other needs; many prayed. There were tears of contrition. Prayer continued for an hour. This was a precious time to remember everybody before God. We finished at 11 o'clock.

After rather long journeys, after nearly forty meetings, after very many interviews, and after an uninterrupted communion with multitudes of people who require from a preacher superhuman activity, I left for Finland, with a great feeling of enjoyment.

As to usefulness to the work of the Lord, this trip in Esthonia was a great joy and a compensation for troubles which we experienced in Finland, where Satan brought in disturbance into God's work which had begun to prosper. This evil was heavily felt and filled our hearts with sadness.

Every day of the journey was usefully spent, thanks to co-operation of local believers, everything being in readiness on my arrival in each town. Only in Petchory was a day lost in organizing meetings.

With many thanks, I acknowledge receipt from you of kind help, as follows:—August 31, $100; November 1, $50; Dec. 1, $75; Jan. 13, $50; total, $275. I thank the Lord and you, from the bottom of my heart. Accept my sincere thanks for your very kind and encouraging words. With warmest greetings, I am, Yours truly in Christ.

A. DOBRININ.

## Y. M. C. A. CONGRESS IN HELSINGFORS

**Our readers will, we feel assured, be interested in reading the following very enlightening and interesting account of a Y. M. C. A. Congress held in Helsingfors by Prof. Martcinkovsky, who is a stalwart and mighty defender of "the faith once for all delivered to the saints", and especially so, since it throws light upon the extent and deceitfulness of modernism. But then, it also reveals the fact that the Lord has those who are ready to stand by Him and His Word, in every place where the Gospel has been proclaimed and the Truth of God has been made known. Let us pray most earnestly for all true servants of the Lord and especially for those who labor in Europe and other lands where all is unrest.**—*Editor.*

Although not a member of the Y. M. C. A., in consideration of my many years of labor amongst Russia's youth I was invited to attend the Universal Congress of this movement, which took place in August, 1926, at Helsingfors, Finland, and was informed, "We expect from you a testimony to Christ, based on your experience of Russian life."

It was an imposing conference, with over 1500 delegates and guests. Daily plenary meetings were held in the great Church of St. John, while fifty smaller groups or committees met for the discussion of various topics. The temple was decorated with the flags of thirty countries. The President of the Republic assumed the patronship of the conference, while the Swedish Archbishop Soderblom, and the Greek Metropolitan, were among the speakers. Dr. Mott, an imposing figure, occupied the chair, facing a wireless apparatus.

The subject of World Peace, with all its refined dangers for compromise and worldliness, was often to the fore, while in the convention speeches, the group discussions, and in private conversation, two gospels were ever evident. The same terminology was used in both—God, Christ, Salvation, Regeneration, Redemption—but what a difference in meaning those words held for the hearers! The so-called Paris basis, according to which each member of the movement acknowledges Christ as his Saviour and Lord "according to the Scriptures" means little, especially to those akin to an eminent member of the Board, an American professor, who, in conversation with a German leader, asserted that the meaning of the word "Scriptures" is open to question, as to whether such books as Genesis and Revelation may be included in the Canon. The expression in the resolution, "God in Jesus Christ," is so indefinite that any rationalist might sign his name under it.

Two teachings became sharply defined. One, the liberal teaching, denies everything supernatural, such as the Miracle of the nativity of Christ, His bodily resurrection, the personal second advent, the atonement by the Blood of the Lamb of God, and the Divine inspiration of Holy Scriptures. It mentions neither repentance, nor regeneration, but emphasizes "the social Gospel," morality, self-perfection; but is not over-profound or earnest even in these matters, as it does not venture to approach very radically the question of war, of social justice or purity. "If we prohibit smoking we shall be left by many," averred one orator in a group. This is true modernism, everywhere seeking to pander to the modern fashion, to please the multitude. One delegate advised great tolerance, in accordance with which we were not to deny eternal life to Buddhists and Mohammedans, even though they are not believers in Christ.

In harmony with that attitude, was the prayer in the morning Congress, by a Hindu, who, along with the Scripture, cited verses of Rabindranath Tagore.

In contrast, resounded the true Gospel, acknowledging the Bible as God's Word, devoid of legend or false doctrine, accentuating the Glad Tidings of personal redemption and regeneration by faith in Jesus Christ.

The danger of compromise in this movement is acute, and a very definite struggle between the two positions was to be observed,—the "German" or modernist tendency, and the "American" or fundamentalist group.

One American proved to be a profound believer in the positive sense—and acclaimed the acceptance of the whole Gospel. He said, "The majority in America are Fundamentalists, but the Modernists speak more loudly." This capacity for enforcing their own tendencies at any cost, was noticeable at Helsingfors. For instance, the question of the special difficulty of the evangelization of the youth of our time was raised, and what should be stressed in evangelizing them and in dealing with problems agitating the mind of youth, such as morality, sex, ethics, etc. But it seemed impossible to get the assembly to face these issues.

I petitioned them to discuss the question of Modernism, which, according to my observation depreciates and renders powerless the Gospel as the good tidings of the regeneration of mankind in Jesus Christ. The word "Modernism" was chalked on the blackboard, but a moment later was erased. Dozens of new themes, one after the other, replaced it, and likewise disappeared. Soulless machinery eliminates every concentration of mind, creative thought and earnestness. My repeated reminder of the theme of Modernism, and even the promise of the Group to discuss it later, were without result, the subject being studiously avoided.

In the concluding words of the Congress, the obvious contradictions were smoothed down and the impression of harmony and unanimity effected. The Germans, however, were so far from ageeing with this, that they drew up their own opinion, in which they underlined the Fundamentals of the Gospel. "We would withdraw from the Union," said one, "but we hope to accomplish more by retaining our membership. It is we Germans, with our liberal theology, who have poisoned America. Upon us lies the duty of assisting her to remedy the disease of Modernism, as we have cured ourselves of it and returned to the positive Gospel."

I at last succeeded in obtaining speech (although not in the Congress, as I had requested) to express the Russian point of view. The gist of my remarks was as follows:

"I have come to the Union's conference to complain of the Union. Our Russian youth have no confidence in you. The believers fail to discern the entirety of the Gospel among you and consider your programme trivial, indefinite, vacillating. 'If the trumpet emits an indefinite sound, who will prepare for battle?'

"I have come to tell you of the Russian religious experience out of her fire of suffering. Listen to the voice of the Russian revolution and learn from it the lesson of vanquished Christianity and of victorious Christianity.

"The Gospel without Christ is not only an empty message, but it is pernicious, preparing the soil for atheism, undermining faith in the living God and His miracle power. When you preach sceptical theories you betray your hearers into the hands of the opponents of religion. Modernism, which retains only a portion of the Gospel such as is recognized by the trivial mind; nationalistic Christianity; dead orthodoxy, which, confessing the Truth, practises it not—these do not help the people, but lead to a vanquished Christianity.

On the other hand, a whole Gospel vanquishes all obstacles, suffering, doubts and attacks; the Gospel of Jesus Christ, the Crucified, Risen and Coming Again Saviour, bringing with it the spirit of Christ's love into all spheres of life as well as into international relationships. "And they overcame him (Satan) by the blood of the Lamb and by the word of their testimony; and they loved not their lives unto the death" *(Rev. 12:11)*.

Are you able, with your vacillating Christianity to drink the cup of which Russia has drunk? If you wish to regain the confidence of the Russian youth in your work, you must clearly define the kind of a Gospel you preach; your attitude toward Modernism. You

must decide the question as to whether those who acknowledge the foundations of the Gospel, and those who deny them, can work together in the preaching of the Gospel. Can we amalgamate clay and iron? Are we not under obligation to assist those who are in darkness regarding the Word to find Christ? Out of the depth of our Russian suffering, we challenge you, "Back to the Gospel in its purity and its entirety! Back to the early Christian love of Christ! We are ready to suffer and die for Christ's Gospel, but not for human misrepresentations of it."

Like the admonition or warning of a prophet, came the words of an old man of high rank, in the final solemn meeting. He spoke warmly of youth, and said that the youth would be grateful to us if we assure them that the Bible is a book deserving full confidence; that it is imperative for souls to be at peace with God, and that this is only possible through Jesus Christ, and the new birth through faith in Him. "If we give the youth the whole Gospel," he affirmed, "our work will grow to the blessing of the whole world." The great audience listened with profound attention to these simple, heartfelt words, then rose and sang a hymn. This was one of the best moments of the Conference.

This reminded me of a similar experience at sea, aboard the "Ariadne." The setting sun created an enchanting symphony of light composed of fleeting clouds, the blue sky and the vast world of water—it was a liturgy of light!

The young men sang:

| | |
|---|---|
| Schönster Herr Jesus | Most lovely Lord Jesus, |
| Herrscher aller Enden! | Master of all being! |

The conference ended with an address by Mott, calling the young people to Christ, and with the singing of the hymn:

To us has been given a banner invincible,
Midst all persecution we'll raise it aloft.
Victory in Christ to us has been granted,
And God's own to eternity has He made us henceforth.

God will give victory to His own, through Christ. Happy the youth who follows Him to battle against darkness and sin, ready to give His life for His Lord!

## NEWS FROM MISS EDNA KAUFFMAN

Garten Strasse 5, Znojmo, Czechoslavakia, May 12, 1927.

DEAR BROTHER SMITH:

I praise God for His continual presence with me and for the courage and strength He gives me to witness for Him. If it were possible to live for Him without constant communion with Him in the Homeland, it surely is not on the mission field. We, His own, realize that it is impossible to do anything without Him, whether at home or abroad,—and, praise God, He does not want us to. I am so glad that we can find all we need in Christ Jesus.

Since He has redeemed me and is so wonderfully keeping me, I want to make Him known to all I can. The eternal value of one soul is worth more than any earthly consideration; therefore I rejoice that the Lord has called me to win souls, even if it be at the cost of myself. Eternity alone shall reveal in God's light the results of our labors, yet it is but natural to look for results, and the Lord permits us to see some for our encouragement.

I rejoice to see how the Lord has been using His servant, Missionary Lukesh, to sow the Word of God faithfully here in Czechoslovakia, and I praise God that even since I am here I have been privileged to see changes in lives. 'Tis true souls are not flocking into the fold,—they have to be wrested from the enemy's death-grip. They are coming in single file, but they show all signs of being truly born again and of walking in the light, growing in grace and in the knowledge of the truth.

Mrs. P., the last convert, has a very bright testimony. Before conversion she would come to the Mission for a season; then, being drawn away by the enemy, she would stay away for a while till constrained by prayer to come again. She was angry at God's messenger and said all kinds of mean things against the work, and acted accordingly. But she had no soul-rest. After coming to the services again for a number of times, upon returning home she asked God to pardon her and to reveal Himself to her. Since she had come to the end of self and was ready to accept Christ, it did not take long till she was filled with the peace of God. It surely is a joy to see her bright face, her changed life, and to hear her praise God. Already she sees truths in the Scriptures that many older Christians fail to see. Is she witnessing for Christ? The following will speak for itself.

In the meeting the other evening she requested prayer for two souls to whom she had spoken during the day. In her prayer she asked God to bless the message she had given them, and to give them what she could not. Her husband, who is unsaved, has been opposing her in different ways, but the Lord is working on his heart. He told someone that he would soon be among us too.

Mrs. F., who was saved last Fall, has a very quiet disposition, but she fills her place well. She is a true light in her home, to her husband, who is unsaved, yet comes to the Mission with her. Her children are well trained. She even goes beyond her home in her service. I heard recently that she had been speaking to another woman, also an attendant at the Mission. She has been visiting an elderly lady who is suffering with a weak heart, trying to lead her to Christ. Ah! when the heart is in tune with the Saviour it cannot keep the good news to itself.

There are a number of others who are standing by the work faithfully because they have Christ as their Saviour, and they are going forward witnessing for Him and growing in grace. Pray that God may keep them faithful and continue to use them to His glory.

Pray earnestly for those who seem to be on the very verge of turning to Christ. There are some who attend the services quite regularly, and who have received the truth to some extent, but who have not yet come to real life in Christ. The idea of a Christian life consisting of prayer, attending church, doing one's best,—in short, living a morally good life, is so implanted in most of the people here that it is a great hindrance to their seeing their need of a Saviour and accepting Him. Besides, there are hundreds of Satan's helpers ready to hinder their coming to Christ, and robbing them of the light they have.

The Evangelicals so-called are almost hopeless because they feel that they **have** everything, and do not realize that they are dead. It makes me sad to see how blinded the people are, and sadder still that some do not want the light. They say, "I was born and reared in **my faith** and I want to keep it till I die." We try to lead them to Christ, but can only give them the Gospel. The Holy Spirit alone can convict them of their need and reveal the Saviour to them. Please pray with us to this end.

Others are still strangers to the Gospel. The other day, after the need of the new birth was explained to a young girl, she said, "No one ever told me this before; the ministers do not speak like this." Yet she is a member of an evangelical church.

Pray that God will send the Spirit of conviction upon this town and vicinity of twenty-five thousand inhabitants, that men and women will realize their need of a Redeemer and come to Him. Satan has so many strongholds and helpers, and there are so few to help to rescue souls from his clutches! Yet I praise God for the few, the handful as it were, who work for God; and through Christ we can conquer, yea, be more than conquerors.

Surely it pays to live for Jesus, and I praise Him for the privilege. My courage is good to go forward in the name of the Lord, winning souls, backed up by your prayers.

I remain yours in Christ Jesus, witnessing till He comes.

L. EDNA KAUFFMAN.

## A GREAT EVANGELISTIC CAMPAIGN IN THE CAPITOL OF BULGARIA

Sophia, April 19, 1927.

DEAR FRIENDS:

I have a great desire to tell you about the revival meetings which the Bulgarian Evangelist, Rev. Paul L. Mishkoff, held in the city of Sophia, March 20—April 4.

Never was Bulgaria in such a need of the Gospel as in these days in which we are living. For the last two years I have been working in Sophia as a Bible woman. I've been almost in every district, have had meetings with mothers, children, young people, visiting poor and rich, and everywhere I find spiritual dearth. Fear and selfishness are the predominating features in the life—fear on the side of the poor people as to how they shall earn their every-day bread, how to bring up their children, how to meet the many needs of the home; and on the other side, selfishness in the hearts of the rich people, who look only after themselves, who have put aside religion and have given all their time to pleasures, theaters, picture places, etc. One cannot but wonder what the end of it all will be.

How my heart rejoices, when in visiting I find that there are still people who believe, there are some who strive after higher things, after the right and righteousness. But the great mass of the people care nothing for these things. Was it not like that in the years gone

by, "Let us eat and drink, and dance and be merry, for to-morrow we shall die. . . ."?

We have been praying for a revival in this great city of Bulgaria, for weeks and weeks. Every Monday evening we had a prayer meeting just for that purpose. Then the time came, when our friends decided to ask the Bulgarian Evangelist, who is the only one in this country, Rev. Paul L. Mishkoff, to conduct revival meetings.

I really don't know where to begin and where to end. One has to be there on the spot to see it, and to experience it, to live in it. My words are too poor to describe all that our eyes saw, our ears heard and our hearts felt at the time of those meetings. For many of us, nay, for all of us, it was a spiritual feast. Many a time I heard men and women saying to each other: "We have never been so happy in all our life as we are now." A woman said to me: "I feel quite different now, as if I were in another world. The things of this world don't worry me now as they did before. Oh, it is paradise to be here!"

The meetings started on the 20th of March, as I've mentioned already, and from that evening till the last meeting, April third, the large hall was actually packed. Every seat was taken, the three large doors of the hall were open and people standing, also the gallery was crowded. Even the aisles and stairways were crowded. Never has the hall been so full. Students, teachers, National Representatives, aristocrats, merchants, socialists, men and women of all classes attended the meetings. I stood up one evening, and gave my seat to an old man, who was very eager to hear, and that evening, watching that great meeting I wondered at two things: (1) at the Speaker himself,—what power, what strength! his face was radiant when he was delivering the Word of God. It was obvious that all the strength came from above; for it was not a small thing to speak for two hours, not including the singing and prayers, night after night, for two weeks. All the people fixed their eyes on him, not one moving. (2) I wondered at the people—old and young, how they stood up, night after night. Most of them came from their work hungry and did not have time for supper; for they were in a hurry to take a seat. The meetings started at 7 o'clock, but the hall was crowded at 6, every seat was taken, and it was over at 10, or even later. One could see that the people were spiritually hungry too. They needed food and now was their chance to take it abundantly. Richly it was poured out. Oh, how our hearts praised the Lord all the time He was giving His message thro' His servant!

At the end of every meeting The Evangelist Mishkoff asked all those who had decided to live a new life, and who wanted to follow Jesus Christ, to put their hands up. Hundreds of hands went up. Then he would say, "Now, those that are tired and have to go, may go out quietly, while we are singing a hymn, but all those that put their hands up and want to pray for salvation, will they come forward and kneel down with me." Still people did not go out—all stayed. Indifferent faces soon became intent, and melted before the appeal was finished. There was not room for all to kneel in front, so most of the people knelt down by their seats. And God heard our prayers, for we could hear people praying, crying, repenting and giving themselves to the Lord Jesus Christ. They could not wait for one to finish his prayer, but three, four, even five at the same time, were praying to God for salvation from their sins, praying to Jesus to help them to begin the new life. Hundreds came out into the light. We all felt that the Holy Spirit was doing great things; it was a time of Pentecost indeed. Old Christians said to me: "We are having a real blessing, we have never had such meetings. God is working here, God uses Brother Mishkoff."

An orthodox Greek woman was kneeling next to me; she was praying in her own way, making the sign of the cross, and saying: "Lord, save me, I am a sinner, I am near the grave. I am glad I heard so plainly the Gospel, I give myself to Thee, save me."

There were young children from an orphanage, and a little girl of 10 was crying and praying: "Lord Jesus, I am a sinner, I come to Thee to-night, help me."

But to me the most touching of all was the testimony of a blind young man. He got up before all the congregation and said: "I was tired of life, and I wanted to finish with it; but when I heard The Evangelist Mishkoff speaking about the Love of God, I changed my mind. I repented, and I praise the Dear Lord that He sent him here among us. Yes, I received the Lord Jesus as my Saviour last night, and I am happy now and want to live the rest of my life for Him."

The prayers, the testimonies, the praises—all this was repeated night after night for two weeks. We thank God for many people who decided to live for Jesus Christ. I will just mention this one thing, which shows how people were thankful to hear the Gospel and how they want others to hear it. Some of them, and one is the richest man in Sophia, have gone to the Minister of War and asked him if he could use his influence before the Government so that The Rev. Mishkoff might speak in the large Military Club. I hear that everything has been done and they shall give the Hall gratis to our Evangelist to hold meetings.

It is a week to-day since the Evangelist has gone back to Philippople, but we are living still in the same spiritual atmosphere, and all are looking forward to more spiritual blessings.

While the Evangelist Mishkoff was here he was asked to visit homes every day, morning and afternoon. In one meeting he spoke to the mothers. Over 100 women came to that meeting. And even late after the meetings, people were urging him to go to their homes, just even for a short time, for a word of prayer. A family took him in a car to their home to pray for their sick boy; and that was at eleven o'clock, after the night meeting was over. All the homes were open for him. A highly spiritual man said to me: "I call him 'Saint Paul', for really he has his name Paul, and God has granted him His Gift and Spirit."

At the end of this report, all that I can say is this: Praise the Lord for such men, who have devoted their life to the Master's service! Praise the Lord, for He has heard our prayers, the revival has come, and may He use His own followers to be a blessing to those new ones who have given themselves to Christ! May He give more of His riches, more of His power, more love, and more of Himself to His servant, our beloved Evangelist, Rev. Paul L. Mishkoff, that he may be of more use to this corner of the old world. For His promises are true: "I will do more."

This is reported by one of the Bible Women who attended all meetings held by Brother Mishkoff in Sophia, and who got a spiritual blessing and uplift in her spiritual work.

**A. L.**

MY DEAR CHRISTIAN FRIENDS:

I was just planning to write you about the revival meetings recently held in Sophia, and lo, I was surprised to get the above letter written from one of our Bible workers. So I thought this enough for the present. I will forward it to my friends in America and let them know what is going on over here. The above letter speaks for itself and all that I want to add is this: Glory be to God! He is doing great things for the people here. Please, pray for us.

I am in the best of bonds, Very sincerely yours,

PAUL L. MISHKOFF.

## WORD FROM ROUMANIA

Siret, Roumania, May 7, 1927.

Just a few lines to our friends at home, so that you can pray intelligently for the needs of the Lord's work here.

Some two weeks ago we were notified by the police that our Hall was closed, and we are not permitted to gather together for worship at that place—at least for the present. As this is not the first experience of this kind, we are praying and trusting that the Lord will, in His own time, give us liberty again. We solicit the prayers of all friends in this matter.

This does not mean that we are going to sleep. On the contrary, the glorious Gospel is being proclaimed in various places, and more strangers are hearing it, even if we are closed down, than would hear coming to our Hall. It simply means more personal work and smaller gatherings in the surrounding villages.

We have one Brother here who is developing into a good worker. This man is of German descent. He used to be a heavy drinker and smoker. During the war he was made prisoner and taken to Russia, where he remained a number of years until after the close of the war. He married a widow there, a Russian, and a few years ago returned to his home here. While he was in Russia he lived deep in sin, as he was at one time superintendent of a number of theaters, and consequently came in contact with the worst elements in the theatrical profession. So deep did he sink into sin that even his wife contemplated leaving him. By the grace of God both he and his wife commenced to come to our meetings here, and in course of time both accepted the Saviour. They are now both useful members of our congregation.

This man takes every opportunity to tell others the "Glad News," and delights in visiting the neighboring villages and doing personal work with great zeal. We are believing that the dear Lord has raised us up a valuable helper in him.

One of the "Scripture Gift Mission" portions of Scripture was

*(Continued on page 15.)*

# JEWISH DEPARTMENT

### STATEMENT OF INFORMATION

The Christian Testimony to Jews utilizes the facilities of the office maintained by The American-European Fellowship at 704 Schaff Building, Philadelphia, Pa., in order to reduce expenses and care for business matters economically. Gifts intended for the Radost Bible School, Jewish missions in Poland, Russia and elsewhere should be addressed to "Christian Testimony to Jews, 704 Schaff Building, Philadelphia, Pa."

The Christian Testimony to Jews has for its field of ministry Soviet Russia, Ukrainia, Volhynia, Poland and Central Europe. It aims to reach with the Gospel the millions of Jews in these countries, and to be a friend to the many unshepherded Hebrew Christians in Central and Eastern Europe. It is responsible under God for the support of evangelists, colporteurs, and other workers, a Bible School in Poland, besides the care of Hebrew Christian centers for evangelistic work.

It also feels definitely led to obey the voice of God in a ministry of relief of the starving saints of the above mentioned countries. "Distributing to the necessities of saints" is a command which we did not dare disobey when we came face to face with hundreds of God's children starving to death.

Its method of work has been largely along the plan of the early church, sending out workers two by two. These workers proceed from village to village encouraging Christians, holding meetings where possible, selling Bibles, New Testaments and Scripture portions, and distributing free literature. The converts in turn become witnesses.

The Bible School, where young men and women are trained for ministry, is located at Radost, near Warsaw, Poland. In addition to the Jewish students there are others from Poland, Russia, Germany and Checko-Slavakia. This work is most important and fruitful, under the care and teaching of Moses Gitlin, a Hebrew Christian and a graduate from the Moody Bible Institute.

Those in Canada who wish to contribute toward the work, may kindly send their gifts to Mr. Wilson Fenton, 182 Main Street, Toronto, who is the Canadian Treasurer and who will transmit funds received to our Philadelphia office at stated times.

## NEWS FROM A HEBREW CHRISTIAN EVANGELIST IN RUSSIA

March 31, 1927.

BELOVED BROTHER IN THE LORD JESUS CHRIST:

The grace and love of our Lord Jesus be with you.

By the grace of God I have been led to remain in the labour of the Lord in the city of A. For a period of three weeks it has been my privilege to preach the Gospel to many Jews. The believing Jews are heartily thankful to the Lord for the opportunity He has given me to come to them and to remain with them for a month.

Because most of the time I have proclaimed the message from the Lord in the Yiddish language, many of the Jewish men and women were very pleased to hear the Gospel proclaimed in their native tongue. The Lord has shown me over and over again that the Glad Tidings to the Jews should be carried by fellow Jews, but it must not be Jews that have assimilated or who have become Gentilized in their mode of thought (in a bad sense). The believing Jewish brothers and sisters of A. feel deeply the necessity for special Jewish labourers who know their brethren and are especially called of the Lord for this mission.

Not only in the city of A. is there a feeling of need for special evangelism among Jews by Jewish messengers, but everywhere I had the privilege of visiting one can readily see this need. The Russian brethren, in most cases, are not qualified to deal with our Jewish brethren. Although personally I am the least of all my brethren inclined toward nationalism, nevertheless I feel it is absolutely necessary that workers among Jews should reach to that height and partake of the spirit of our beloved brother, Paul, as manifested in I Corinthians 9:19-21, "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law." Only when one is possessed of that same spirit is he able to come near to the hungry heart of the modern Jew.

Our believing Jewish brethren in A. have a desire that I should remain there permanently. They believe if I were there there is a possibility for getting the various groups together for a Testimony; but I hardly feel inclined to the thought of remaining permanently. There is such a great need in different places to proclaim the Glad Tidings, and the hunger among our people everywhere impels me to go about from place to place and bring the message of comfort and love of our Messiah Jesus to the lost and forlorn. I have a longing to go to such places where there is no testimony given, instead of spending the Lord's costly time where the Gospel is already being proclaimed. His call is to labour on unceasingly and untiringly and carry His burden until the last breath on earth, and under His leadership to proclaim amongst the Jews the unlimited love of God to Jews and non-Jews.

By the grace of God I am now in the city of N. I have found here a Jewish sister who has a great desire for a Testimony in this city to be given to our unbelieving Jewish brethren. This sister is carrying a heavy cross because of her unconverted husband and children, and it was a joy to bring a message of comfort in the Lord. Pray for this dear sister. I do not know how long the Lord wants me to remain here. I am in His hands. I trust by God's help to have special meetings for Jews. I believe in the Lord's help and rely upon Him.

Your brother and fellow-laborer in the Lord Jesus Christ.

## THE CAUSE OF JEWISH SUFFERINGS

BY THE LATE DAVID BARON

Even more sad and pathetic than actually to see Israel weep at the "Wailing Place," and in their synagogues on the 9th of Ab, and on other solemn occasions, is the thought that to this day they neither know nor acknowledge the real and underlying cause of all their sorrows.

This, indeed, constitutes the saddest symptom of Israel's present spiritual blindness. They have a zeal for their God, but not according to knowledge; they feel the Lord's heavy hand upon them, but they know not wherefore; they are smitten and even delude themselves into the belief that "they as a nation are the promised Messiah who are to atone for the sins of the world by unspeakable suffering." Their leaders and teachers blame the cruelty and inhumanity of the Gentile nations (and verily the nations of Christendom in particular have a terrible account yet to settle with God for their attitude and dealings with the Jewish people); but behind these, for the most part apostate and corrupt nations who were used as God's scourge, there is the anger of God.

"O Jehovah, God of hosts, how long wilt Thou be angry (lit. 'smoke') against the prayer of Thy people?" *(Ps. 80:4).*

The expression is a very striking one. Other Scriptures speak of God's anger as "smoking," but here the figure is applied to Himself—"How long wilt Thou smoke?" Yes, alas! the Light of Israel, He who should have been their "Sun and Shield," has become a smoking furnace and a consuming fire to His own people!

It is also a remarkable fact of history that the sufferings of the Jewish people since the destruction of the second temple, which inaugurated the second stage of their dispersion among the nations, have been much more terrible than those which followed the destruction of the first temple. Now we know the special great national sin of Israel, and awful sin of the Jewish nation which has been visited by God with a punishment so unique and unparalleled, and with a bondage lasting nearly two thousand years. To this question neither the synagogue nor the rabbis have any answer. Idolatry has been detested by the Jews ever since the captivity in Babylon. It is a matter of fact also that they have, as a people, outwardly at any rate, been more obedient to the letter of the Law, more "religious" and zealous for God at the time and since the appearing of Christ, than their fathers were before them. Not content merely with the Law, they have elaborated the Talmud, and have added innumerable precepts and commandments, which have made Rabbinic Judaism a burden heavy indeed to be borne. Indeed, it is their tenacious adherence to their religion, and their zeal for their Law, which was one chief cause of the accusations and persecutions which have been heaped upon them. What, then, I repeat, can be the great sin which has caused God to hide His face from His chosen people for so long, and which has occasioned Israel's weary wanderings as a fugitive among the nations for so many centuries?

Alas! "Israel doth not know, My people doth not consider," nor will they acknowledge it as a nation until the spirit of grace and supplication shall be poured upon them, and they "look upon Him whom they have pierced." Then with broken hearts they shall confess, like Joseph's brethren of old: "We are verily guilty concerning our brother" (Jesus, of whom Joseph is such a beautiful type), "in that we saw the anguish of his soul when he besought us, and we would not hear; therefore is this distress come upon us" *(Gen. 42:21).* Then Israel's greatest but final mourning will take place—a weeping, not on account of their sufferings, but their great national sin. "They shall mourn for Him, as one mourneth for his only son, and they shall be in bitterness for Him as one that is in bitterness for his first-born. In that day shall there be a great mourning in Jerusalem, . . . and the whole land shall mourn, every family apart, and their wives apart" *(Zech. 12:10-14).* Then, and only then, also shall Israel be finally comforted; then the "oil of joy shall be given to

them for mourning, the garment of praise for the spirit of heaviness." "And the ransomed of Jehovah shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away" *(Is. 35:10; 61:3).—The Prophetic News.*

## GOOD NEWS OF WORK AMONG RUSSIANS AND JEWS

April 9, 1927.

BELOVED BROTHER IN THE LORD JESUS CHRIST, HENRY HELLYER:

We were led of the Lord to make a missionary journey to the above city. We remained there in the Master's business for nine days. We held gatherings for six evenings with the marked blessing of our Lord for Jews and non-Jews.

It is difficult for us to convey to you on paper what the Lord has wrought in these few days through the message of the Evangel among Jews and others. We commenced our meetings at six o'clock each evening, and as usual, the Russian brethren began the meeting with prayer. Both the Jews and Russians in the audience listened with much attention to the Word of God. At the close of each evening meeting, as we stepped down from the rostrum, the Jews, both men and women, surrounded us and would not let us go, but begged us to sit down with them again and tell them more about the subject; thus we were kept up for hours every evening in making known to our brethren the way of Life.

The interest exhibited in the Word of God in the city was most unusual. A number of the Jews wept as we proclaimed the Word of God, also a number of Russians from the Baptist Assembly, who for a long time have not attended their own church, and were revived through the living and comforting message of God's Word. A number embraced and kissed us, and with tears gave praise to God for the revival that broke out among them. To the Lord be all the praise! The Lord has graciously begun a wonderful new work among the Jewish people of N. Stand with us in prayer that the Lord will grant us strength to revisit this place shortly, to remain several months where so little has been done among the Jews. The Lord shows us the necessity for remaining longer at each place visited.

There is a good bit of news for you concerning our experience in N. We met here a cousin of our Brother K. His name is Joseph K——. This dear man has been acquainted with the Russian brethren for some years past. He visits the Russian assembly. He most earnestly loves the Lord. His wife was very much opposed to him until we came to N——, but praise God, things are changed now and we have been used in His hands to bring about this change. The Word of God became dear to the husband and under the purifying-fire of God's Word, His heart was fully opened up. He prayed with us and with heart full of rejoicing gave praise unto the Lord for His saving grace for what the Lord has done for him as well as for his wife. The Lord worked mightily on her behalf so that she could not stay away from a single meeting. She invited us to her house. Pray with us for this dear Brother K. and his wife.

By God's grace, we have come to the city of B. With God's help we have already held two evening meetings for Jews. Here there are also many souls that are seeking after the Truth.—"Dear Lord sent forth more laborers to Thy vast field." Today is the Sabbath and a meeting has been arranged for this afternoon for Jews and also one for this evening. Please hold us up before the Throne of Grace as we endeavor to visit new places where the Gospel has not been given, especially to the Jewish people. After our meeting here, we shall return (God willing) to O—— and then to K——.

The grace of our Lord Jesus be with you.

Sincerely yours, X——.

## A DOUBLE RETURN

It is clear from a comparison of Scriptures that the return of the Jews to their land is to be in two stages. The first stage is in unbelief, without any acceptance by the mass of Jesus as Messiah and Saviour. The vision of the valley of dry bones in Ezekiel 37, points distinctly to a return apart from the guidance and help of the Holy Spirit in their individual lives: "There was no breath (Spirit) in them" *(vs. 8)*. Ezekiel 36:24-27, confirms the idea of a return of many before conversion.

But other prophecies speak as clearly of a repentant people being led back to their land, as in Jeremiah 31:8, 9. Thus the mass of the Jews, who remain in all the world until after the return of the Lord, will turn to Him in holy faith and repentance, and follow His leading back to their land. This return after judgment and conversion is seen in Isaiah 66:15-20, a very instructive passage. We see there the awful fires that purify the Jews in the land *(vs. 15)*, which connect directly with the furnace passage of Ezekiel 22:17-22, and the fierce tribulation described in Zech. 13:8, 9; 14:1-7. The present Zionist Jews are wholly unaware of the terrible trials that await them in the land. The Word clearly foretells their return, and that later return of all Israel when God will leave none of the Jews among the Gentiles *(Ezek. 39:28).—The Prophetic News.*

## "IN THOSE DAYS"

"In those days, and at that time, will I cause the Branch of Righteousness to grow up unto David; and He shall execute judgment and righteousness in the land. In those days shall Judah be saved; and this is the name wherewith she shall be called, The LORD Our Righteousness. For thus saith the LORD, David shall never want a man to sit upon the throne of the house of Israel; neither shall the priests and Levites want a man before Me to offer burnt-offerings, and to kindle meat offerings, and to do sacrifice continually" *(Jer. 33: 15-18)*.

1. **A Specified Time.** "In those days." The day of Israel's restoration to the Promised Land, and their reconciliation to Jehovah.
2. **A Supreme Cause.** "Will I cause." When Jehovah is the cause of anything, His acts of grace and government are sure to succeed.
3. **A Striking Title.** "The Branch of Righteousness to grow." Life, Rightness, and Progress, are the germinating thoughts in this sentence.
4. **A Significant Association.** "Unto David . . in the land." The Person and the Place are always together.
5. **A Sovereign Rule.** "He shall execute judgment and righteousness." Decision of right will characterise all He does.
6. **A Special People.** "Judah shall be saved": Nationally, spiritually, and to Jehovah.
7. **A Spiritual Name.** "She shall be called the Lord our Righteousness." As her Lord, so shall she be.
8. **A Seated Man.** "David shall never want a Man to sit on the throne of the house of Israel." Great David's greater Son is the Man.
9. **A Sacred Ritual.** "Before Me," Jehovah declares, shall the new ritual be carried out.—*The Prophetic News.*

## GENTILE DEPARTMENT (Continued)

### WORD FROM ROUMANIA

*(Continued from page 13.)*

handed by one of our Brothers to a cripple in one of the neighboring villages. Through reading that he became interested, and when later a Bible was given him he commenced to read continually. Now he is a firm believer and he also is proclaiming the glorious Gospel continually. His brother, both of them formerly Roman Catholic, also became interested, and when a New Testament was given him, would not read it until the local priest stated whether it was a good book or not. The crippled brother therefore took the Testament to the local priest and asked him if it was a bad book or not. The latter said, "No, it is the Holy Gospel, but it is only for educated people like the priests. You would not understand. But I will sell you something cheaper that will be much better for you."

Our cripple, however, insisted on getting his Testament back, as he had paid his money for it, and after much argument he received it. Now his brother is reading God's precious Word. Do pray for both of these and others in the same village. They are also telling the people that though the priest said the book was "The Holy Gospel," still he wanted to keep it and burn it!

The calls from the villages are increasing in number and there is great need for native workers to visit them with the blessed tidings, and also for friends to support them. About $20.00 a month will support one of them, and we hope that perhaps these lines will be read by someone who may be led of the Lord to undertake the support of one or more workers. The need is great and the laborers very few. Pray about it, friends, and ask the Lord what He would have you do,—you who cannot come to the field yourselves.

The people all over this land are hungry for the Gospel. They want to know the truth about God and His will, and a huge host of them are realizing how nonsatisfying is the religion they have been taught.

*(Continued on page 16.)*